

**T**HESE Rules are  
published to shew  
in what good Order the  
Publick Service of the  
Church of *England* is, and  
the Excellency and Use-  
fulness of it, when its  
Rules are duly observed

I was glad when they said unto me  
We will go into y<sup>e</sup> house of y<sup>e</sup> Lord. *Psal. 122*



O come, let us worship, and fall down, and  
kneel before the Lord our Maker. *Psal. 95*

# RULES

For our more  
Devout Behaviour  
In the time of  
Divine Service  
In the  
Church of *England.*

Together with an Account  
of the several Places and Hours,  
where the Service of the Church  
is Celebrated Morning and Even-  
ing, every Day in the Week, in  
and about the City of *LONDON.*

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*The Fifth Edition with Additions.*

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# IMPRIMATUR

Johannes Battely Reveren-  
dissimo Pat. & Dom. Domino  
Wilhelmo Archiep. Cant.  
a Sacris Domesticis.

Feb. II th. 1686.

Ex Ædibus Lambathenis.



# RULES

*For our more Devout  
Behaviour in the  
time of Divine Ser-  
vice in the Church  
of England.*

**T**H E S E few fol-  
lowing Rules for  
our more devout beha-  
viour in the time of  
Divine Service of the  
Church,

Church, I thought good  
to recommend unto you:  
Not to instruct the  
knowing, but to inform  
the ignorant, who either  
enter not Gods House at  
all; or if they do (it may  
be) are not imployed as  
they should be there;  
which is an evil, the con-  
sequence whereof they  
consider not. For either  
they

Church of England. 3

they offer to God no Sacrifice at all ; or else perform it in such an undue manner without that reverence and devotion, which becomes that holy place.

Now to correct these evils, so that Persons may come to the House of God, as they should come, both knowing-

A 4

ly

4 Rules in the

ly, and understandingly,  
and also do what there is  
fit to be done ; and ( if  
without prejudice thou  
wilt read and well weigh  
these few following  
Rules) I am willing to  
believe thou wilt not be  
the worse ; nay, by Gods  
Blessing, thy mind may  
be made more Devout  
and consequently thy  
Soul

Church of England. 5

Soul much bettered by  
the observing them.

I. Let us take care  
that we may be there  
from the beginning to  
the end ; that our hearts  
and tongues may bear a  
part throughout ; which  
is a good means to make  
us partakers both of the  
Absolution at the begin-  
ning of Prayer, and the  
Blessing

6      **Rules in the**  
**Blessing at the End.**

2. When we are entering into the religious Assemblies, Let us consider that we are entering Gods House, that holy Place, where Gods most dread Majesty is peculiarly present, which is enough, one would think, to suppress any unworthy and irreligious actions or thoughts.      3. Let

Church of England. 7

3. Let us not come only as Spectators to a Theatre, to hear much, learn little, and do nothing. But as those that have an interest in Gods Service: All being bound to this their duty according to their abilities and callings: And that even out of the Mouths of Babes and Sucklings, Ho-

*sanna's*

*sanna's* may be offered unto God.

4. Consider, that he that dwells in Heaven, hath an especial eye upon that place, above all other, not only to defend it, *2 Mac. 3. 39.* But to observe our carriage within it. Therefore as to your Carriage and demeanour in the House of God,



Church of England. 9

God, you are commanded, *Keep thy foot, when thou goest into the House of God,* Eccles. 5. 1. Enjoyning thee, First, to beware of all light, unseemly, undecent, and irreverent carriage, and to shew humility and devotion in all the gestures of the outward man; *bowing down thy self, and kneeling before*

*fore the Lord thy Maker,  
Psf. 95. 6.*

5. For, when our business is with God, we are to mind what we come about, to have our minds, our hearts, and affections, set only upon it: When we come into the House of God, which is the figure of Heaven, we are to leave the Earth  
and

**Church of England.** 11

and the World behind us, and to have our conversation only in Heaven.

Well then consider what thou art, and what God is, into whose special presence thou art to enter, and what thy business is with him. Thou art a feeble infirm Creature, made up of nothing but

but wants and weaknes-  
ses ; God is a Creator al-  
sufficient to heal thy in-  
firmities , to supply thy  
wants, and to manifest  
his strength in weakness ;  
therefore when you are  
come unto the publick  
Service of the Church,  
let no pretence interrupt  
or take you off from any  
part of the Divine Ser-  
vice.

The

Church of England. 13

The Apostle St. Paul  
in the 1 *Cor.* 14. 25. telleth us our carriage there should be such, so decent as if a stranger or unbeliever should come into our Assemblies, the very reverence he seeth there should make him fall down and say, *Verily God is among us*; to see us so respectively behave our  
B selves

selves, in the manner of  
our Worship.

When you come to the  
Church door, Consider ,  
that you are now upon  
entrance into the presence  
Chamber of the great  
King of the World, whose  
Throne of Glory is in  
Heaven above, but his  
Throne of Grace in his  
Temple here below, Say  
then

Church of England. it  
then to your self.  
Surely the Lord is in  
this place. How dread-  
ful is this place? This is  
none other but the House  
of God, this is the gate of  
Heaven, Gen. 28. 16, 17.  
Blessed are they who dwell  
in thy House: they will al-  
ways be praising thee, Psal.  
24. 4. And most happy  
were I, could I both e-

steem it, and make it my greatest joy, and constant labour of love, to praise the Lord in his Temple.

Having entred into the Church with due reverence, you may at the first kneeling down, present your selves to Almighty God in one of these or the like short Ejaculations. *Let*



Church of England. 17

*Let the words of my  
mouth, and the Meditati-  
ons of my heart be now and  
ever acceptable in thy sight  
O Lord my strength and my  
Redeemer. Ps. 19. 14.*

*Or,*

*Holy, holy, ho'y. Lord  
God Almighty, which was  
and is, and is to come, fit  
us all for thy Service,  
Revel. 4. 8.*

*Or.*

*O*

O most merciful God give us grace to make the best use of our time in thy House ; Graciously, accept us all, that come hither to present our selves, our souls, and bodies unto thee, for Jesus Christs sake, that vouchsafed to present himself soul and body in the Temple for us, in great love and humility.

B 3

Now

Church of England. 19

Now having seriously considered all that is beforementioned, and being resolvedly bent to do it too, upon those serious considerations ( for it is lamentable to reflect what absurd things are done in the time of Divine Service) then it will in the next place concern us to prepare for that

that spiritual and heavenly Work, we there meet about.

Where first the Service begins with a recital of some pertinent Text of Holy Scripture, viz. *At what time soever a Sinner, &c.*

Then follows this great Exhortation, *Dearlly beloved brethern &c.* it being

Church of England. 21

a pathetical admonition  
of the great and weighty  
ends and purposes of our  
coming thither.

Therefore when the  
Minister exhorts you,  
out of the Word of God  
to confess and acknow-  
ledge your sins, and  
wickedness, harden not  
your heart, but with all  
possible humility both of  
Body

Body and Soul, say after the Minister in the Confession of Sin : and to this and to every Prayer, or other Act of Divine Worship, where 'tis prescribed, neglect not to say, *Amen* : for that is, as it were the Seal to confirm to your Soul the benefits thereof.

The next is this gener  
ral

Church of England. 23  
ral Confession, *Almighty*  
*and most merciful Father,*  
&c. Which is of an admirable  
composition (for  
what can be contrived  
more fully and effectually  
than this which is) to  
be said joyntly of the  
whole Congregation, ac  
companying the Mini.  
ster, all meekly kneeling  
upon our knees; with  
pure

pure hearts and humble voices. Which Confessions are so humble and pathetick, that they seem to breath nothing but the very Spirit of Repentance: in such words as no Sinners shall not need and cannot wish to pour out their Sorrows in fitter.

Now after this humble  
ble



Church of England. 25

ble Confession, whilst we  
continue on our knees in  
the posture of Penitents,  
the Priest (to whom God  
hath committed the Mi-  
nistry and word of Re-  
conciliation, and so gi-  
ven him power and com-  
mandment to declare and  
pronounce unto his peo-  
ple being penitent, the  
Absolution and Remissi-

on

on of their Sins ) according to the sacred authority and commission given him from Heaven, stands up to your great assurance and comfort to pronounce this Divine Absolution, *Almighty God the Father of our Lord Jesus Christ, &c.*

Which Absolution is to be pronounced by the  
Priest

Church of England. 27

Priest alone, and this I urge, because I have heard some say the Absolution aloud after the Priest; as if we could pardon ourselves.

Neither are they to repeat any of the other Prayers with an audible voice, except the Lords Prayer, and the Responses, because they thereby  
give

give great disturbance to others in their devotions.

When the Minister come to the words of Absolution, bow down your head, and say softly in your heart, *Lord, let this pardon pronounced by thy Minister fall upon my Soul, and seal thereunto the forgiveness of all my sins.*

And now looking up.

on

Church of England. 29

on our selves as absolved  
from our sins, upon our  
Repentance and Faith in  
Christ.

After this succeeds the  
Lords Prayer, *Our Father*  
&c. we all repeating it  
with him ; for now we  
take the boldness to call  
him Father, humbly ad-  
dressing our selves to him  
in that Divine Form of  
C Prayer,

Prayer, which he himself hath given us, and the Church has made it as the beginning of our most solemn Service.

Then a pious Ejaculation or two, being lifted up both by Priest and people unto God for ability to praise him, and speedy succour and relief from him against our  
Adver.

Church of England. 31  
Adversary the Devil.

The Priest, *O Lord  
open our Lips, &c.*

Ans. *And our mouth  
shall shew forth thy praise.*

Now we are all directed by the Church to stand up, and that we may also with united hearts and voices in the highest strain profess and say, *Glory be to the Fa-*

C 2 *ther*

*ther*, &c. and so to give glory unto God, as it becometh Christians distinguished from Jews, Turks, Pagans, or Infidels and Hereticks, in those most Christian Hymns, and that short abridgement of our Creed, and the Mystery of the Holy Trinity, God the Father, Son, and Holy Ghost,



Church of England. 33  
Ghost, into whose name  
we were Baptized.

Then the Priest ex-  
horts you and says, *Hal-  
lelujah*, or *praise ye the  
Lord*, and we answer,  
*The Lords name be praised.*

It follows next, that  
we should in the most  
cheerful posture (which is  
standing) exhibit to God  
our Lauds and Praises (in

34      Rules in the  
the 95. Psalm.) O come let  
us sing unto the Lord, &c.

This is an invitatory  
Psalm; for herein we do  
mutually invite and call  
upon one another, being  
come before his Presence,  
to Sing to the Lord, to  
set forth his Praises, to  
hear his voice as with  
joy and chearfulness.

All Psalms and Hymns  
are

Church of England. 35

are to be answered Verse  
by Verse with the Mini-  
ster, that so all may joyn  
and bear a part in the  
Service of God: for, *in*  
*his Temple doth every man*  
*speak of his honour,* Psal. 29.

9. And here altho you  
cannot read, yet your  
heart may joyn with them  
that do read; and your  
Mouth also may shew

C 4 forth

forth the Praise of God, by saying after every Psalm, *Glory be to the Father, &c.* Or else, if it fall in course, *As it was in the beginning, &c.* adding always, *Amen*, to express how affectionately you desire the Glory of God.

Then follows the Psalms in order as they are appointed to be read  
over

Church of England. 37  
over every Month, (all  
the people standing) and  
at the end of every Psalm  
shall be repeated, *Glory  
be to the Father, &c.*

After which the  
Church gives us a kind of  
rest to our Devotions,  
that they tire not: For  
now we should with all  
devout diligence, sober,  
serious, and grave atten-  
tion,

tion, hear the first Lesson read out of the Old Testament by the Priest.

After which is said a devout Hymn (all standing) commonly called *Te Deum Laudamus*, compos'd, as it is supposed, by St. *Ambrose*, *We Praise thee O God, &c.*

Then is to be read the second Lesson, taken out of the New Testament;  
and

Church of England. 39

and at the End is said or  
sung (all standing) *Blessed  
be the Lord God of Israel ;  
or O be joyful in the Lord.*  
(A Lesson we have out  
of both Testaments, that  
we may see their admira-  
ble agreement.)

It was the Priviledge  
and Happiness of the  
*Jews*, that *Moses* and the  
Prophets were read in  
their

their Synagogues every Sabbath day. But behold a greater than *Moses* is here, and one whom all the Prophets foretold of, and pointed to.

We have moreover Christ and his Apostles, and so our Ears are Blessed with that, the accomplishment of which the Holy Men of Old did



Church of England. 41

did long for, and expect should be in due time. But they saw only afar off.

Next in order succeeds the Apostles Creed ; *I believe in God the Father Almighty, &c.* which is the Summary of our Christian Faith, to be rehearsed joyntly both by Priest, and all the People standing : Our standing up, with

with the rest of the Congregation, to signifie and declare, that you will stand to this Faith, and earnestly contend for it, as being the same which was once given to or by the Saints, the holy Apostles.

After this the Priest kneeling down, prays for us, saying; *The Lord*  
*be*

Church of England. 43

*be with you:* And then  
we pray for him, saying,  
*And with thy Spirit.* And  
when there is such mutu-  
al love, and such joynt  
Prayers offer'd for each  
other, then the holy An-  
gels look down from hea-  
ven and are ready to  
carry such charitable de-  
sires to God Almighty  
and he as ready to re-  
ceive

ceive them ; and that a Christian Congregation calling thus upon God, with one heart and one voice, and in one reverend and humble posture looks as beautifully as *Jerusalem*, that is at peace with it self.

After this we are called upon again to compose our selves for Prayer  
on

Church of England. 45

on our knees, with a *Let us Pray.* A wholesome form of words frequently used to rouse and rally our sleeping and wandering Devotions.

Then succeeds the Lords Prayer for all the Disciples of Christ to joyn in, as he hath taught them to call upon that God in whom they believe.

D

After

After this the Minister stands up again (to testify the authority of his Function in making intercession by prayer with God) and he and the people together, lift up several pithy Ejaculations unto Heaven for Mercy and Salvation, for King and Subjects, Ministers and People, for Peace and Holiness.

Upon

Church of England. 47.

Upon which follows  
more solemn Prayers,  
(all devoutly kneeling )  
*viz.* The Collect for the  
day for Peace and Grace,  
, the Litany on Sundays,  
Wednesdays, and Fridays.  
(The word Litany im-  
ports no more but a certain  
form of most earnest Sup-  
plications; and such in-  
deed is this presented,

D 2      wherein

wherein Priest and people  
are to strive together, as  
mutual helper each to o-  
ther, in the wrestling with  
God for a special blessing  
upon themselves and all  
others,) the Intercession  
for the Kings Majesty,  
for the Royal Family, for  
the Clergy and People,  
for all Estates and Con-  
ditions of Men, and the  
general



Church of England. 49  
general Thanksgiving never to be omitted. Each of them of a grave, and pious, and profitable composition, and worthy a more distinct consideration, which you may see more at large in Dr. Comber, upon the Book of *Common Prayer*.

And when we conclude our dayly Prayers with

D 3                      that

that excellent from of  
St. Chrysostome's, *Almighty  
God, &c.* We shut up all  
with that Apostolical  
form of impetrating a  
Blessing at our departure  
from the Holy Trinity,  
and each Person therein,  
*The Grace of our Lord Je-  
sus Christ, and the love of  
God, and the fellowship of* <sup>all</sup>  
*the Holy Ghost be with us*  
*all*

Church of England.

*all ever more, Amen.*

Here to be some short  
Ejaculations to our selves.

As,

*Blessed be thy great and  
glorious Name, O Lord our  
God, for this opportunity  
more of praising thee for  
thy mercies, and making my  
wants known unto thee,  
through the merits of our  
Saviour Jesus Christ.*

D 4

Or

Or any other short one.

Then rising up and making thine humble adoration before the Throne of Glory, say, *Hallelujah; Salvation be unto our God, and to the Lamb for ever, Amen.*

Depart with a glad heart, and a chearful countenance.

SOME

53  
SOME SHORT  
R U L E S

For our more  
Devout Behaviour

In the TIME of the  
Communion SERVICE

**U**PON *Sundays*  
and Holidays,  
we proceed to the Com-  
munion Service. The  
Priest standing on the  
North

North side of the Table  
(the People all kneeling)  
shall say the Lords Prayer  
with this Collect following,  
*Almighty God, &c.*

Then shall the Priest,  
turning to the people, rehearse  
distinctly all the  
Ten Commandments, and  
all the People still kneeling,  
shall after every  
Commandment, ask God  
mercy for their transgression  
thereof for the  
time

Church of England. 55

time past, and grace to keep the same for the time to come. As followeth. *Lord, have mercy upon us, and incline our hearts to keep this Law.*

Then shall follow one of the two Collects for the King, and the Collect for the day : And immediately after the Collect the Priest shall read the Epistle, and then the Gospel, he people all standing  
up

56      **Rules in the**

up, to signifie our desiring it. And we may utter certain words, of acclamation; *As Glory be to thee O Lord*: At the beginning, and at the end, these or the like words follow; *Thanks be to thee O God, for his Glorious Gospel.*

*Rubrick in the Scotch Common Prayer.*

And the Gospel ended shall be sung or said the Creed following, the  
people



Church of England. 57

people all standing as before.

Then shall follow the Sermon, or one of the Homilies.

*Sermons to the people are but the means not any essential part of Gods Worship it self; but Holy Prayer is a part and a principal part of Gods outward Worship.*

Sermon being ended;  
and if there be the Sacrament of the Lords Supper, then fall upon your knees, and with all reverence,

rence, say this Ejaculation.

*O Lord strengthen me against the temptations of Satan, who strives to draw away my heart from thee; and accept the Prayers which we have made, and shall now make unto thee, through Jesus Christ our Lord, Amen. Or some other Prayer out of your own Book, if you have time.*

Which

Which done joyn with the Congregation in the Communion Service (all kneeling in a settled and fervent devotion: for when we pray our minds ought not to be fixed on any thing else, for God will have the whole heart or none). The Priest returns to the Lords Table, and begins with some select sentences of Scripture, wherein God either commands

*Whilst the* commands  
*Sentences are* us to be cha-  
*reading the Church.* ritable, or  
*Wardens shall re-* else promi-  
*ceive the Alms* feth a bles-  
*for the Poor.*

sing to those that are  
so. Offerings and Obla-  
tions were ever an high  
part of Gods Worship;  
taught by the light of  
Nature and right reason,  
wherein we give God a  
part of our goods, and  
thereby acknowledge  
him

Church of England. 61

him to be the donur of  
all.

And then we pray for  
the whole state of Christs  
Church Militant here on  
Earth, whereby we pro-  
fess our selves to be real  
Members of it, and de-  
sirous to hold Communi-  
on with it, in Christs  
mystical Body and Blood.

Then shall the Priest  
say this Exhortation,  
*Dearly beloved in the*  
*Lord, &c.*      E      Then

Then shall the Priest say to them that come to receive the Holy Communion. *You that do truly and earnestly repent you of your sins, &c.*

Then shall this general Confession be made all kneeling humbly upon their knees, after the Priest, saying, *Almighty God, Father of our Lord Jesus Christ, &c.*

Now after this humble  
Confession

Church of England. 63

Confession of our Sins, the Priest stands up, pronounces unto his people being penitent the Absolution and Remission of their Sins. *Almighty God our Heavenly Father, &c.*

(And now looking upon our selves as absolved from our Sins upon our Repentance and Faith in Christ. We may boldly and chearfully present our selves unto the Lords Table.) E 2 Then

Then shall the Priest say, *Hear what comfortable words our Saviour Christ saith unto all that truly turn to him, &c.*

After which the Priest shall proceed, saying, *Lift up your hearts.*

Then shall the Priest turn to the Lords Table and say, *It is very meet right, &c.*

Then shall the Priest, kneeling down at the  
Lords



Church of England. 65

Lords Table, say (in the name of all them that shall receive the Communion) this Prayer following, *We do not presume to come to this thy Table, &c.*

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readines and decency break the Bread before the People, and take the Cup into his  
E 3 hands,

hands, he shall say the Prayer of Consecration, as followeth, *Almighty God, our Heavenly Father, &c.*

Now be attentive to the actions of the Minister; and when you see him breaking the Bread, and pouring out the Wine, meditate, how Christ's Body was broken and his blood shed upon the Cross for us.

When

Church of England. 67

When thou art come  
to the Holy Table, or  
Altar ;

*That one and the same thing may  
in divers respects be called Both an  
Altar, and a Table: an Altar in respect  
of what is there Offered unto God;  
and a Table in respect of what is  
thence participated by Man. So that  
although it be called a Table when  
it points to the Communion, yet when  
it points to the Sacrifice, we call it  
rightly by the name of Altar.*

First, humble thy self  
in an unfeigned acknow-  
ledgment of thy great

E 4                  unwor-

unworthiness to be admitted there, and to that purpose remember again, between God and thine own Soul, some of thy greatest and foulest Sins, then meditate on those bitter sufferings of Christ which are set out to us in the Sacrament. Consider this, and let it work in thee, First a great hatred and a firm resolution against them, for the time to come. Then

Church of England. 69

Then lift up your heart with this or the like ejaculation. *Lord I am not worthy by reason of my sins to approach before thee: But seeing it hath pleased thee in mercy to call me to thy Table, behold in humility and obedience I come.*

Then shall the Minister first receive the Communion in both kinds himself; and after, the people, all meekly kneeling  
ing

ing. Before we receive, when the Minister is coming to distribute, and to offer the Elements unto us, (considering that Christ with all his benefits are offered unto us by God, as well as the Elements by the Minister) then meditate thus with your self.

*Christ with the Benefits  
of his death doth now come  
to sanctifie and comfort my  
to*

Church of England. 71

*sinful Soul, in full assurance  
whereof I am to receive  
these Signs and Seals at the  
hands of his Minister.*

And as you stretch  
out your hands to receive  
the Body or Blood of our  
Lord Jesus Christ, say  
*Amen.* And lift up your  
Soul in Faith with this  
or the like Ejaculation.

*Come Lord Jesus un t  
thy humble Servant, as my  
trust is thou wilt.*

Our

Our Church hath here provided this concluding Banquet of Prayers and Prailes, imitating our Saviours Pattern, so that we may all with one heart and voice now say most chearfully ; *Our Father*, &c. The People repeating after the Priest every Petition , all kneeling.

After shall be said.

*O Lord and Heavenly  
Father.*



Church of England. 73

*Father, &c. or Almighty, &c.*

Then shall be said or sung.

*Glory be to God on High, &c.*

Then the Blessing.

And now Praising God for his goodness depart lovingly together with chearful hearts, that God hath so graciously entertained, us his unworthy Servants.

And

And these few things now mentioned, may through Gods Grace, help you to such a pious government of your self at the time of receiving the Holy Sacrament, as may make it turn to your great and endless comfort.

And now I pray and beseech you, for the Love you have to Christ, and for your own Souls sake,  
and

**Church of England. 75**

and the Churches sake, to come with more reverence, for I have seen in the Church, People sitting, and some, that count themselves Loyal Subjects, standing at the time of the Prayers of the Church, which is a most lamentable thing to do (if there be place for kneeling ) if we consider we are in that holy Place, where Gods Majesty is

F 4      repre.

represented, and our Lord Jesus Christ, who shall judge us all at the last day; who is a God of purity, in whose presence the brightest Angel is impure.

Therefore let all those that have done amiss beg pardon for it, and be more devout for the time to come.

It is the Duty of all you that are Parents to  
take

Church of England. 77

take care that your Children, as well as your selves, as often as they can, repair unto the publick Service of the Church, on the Week days; for in this City of *London*, we have so great opportunity, and our Churches so near us, and Prayers Morning and Evening in these places following every day in the Week.

F

THE

THE  
 Daily Hours  
 OF  
 PRAYERS  
 BOTH  
 Morning and Evening  
 In and about the  
 CITY of LONDON.

	Mo.	E.
<i>St. Ann Westminster</i>	II	3
<i>St. Andrews Holborn</i>	II	3
		<i>St.</i>

M.E.

St. Andrew Undershaft in Leaden-hall street.	} 6   0
St. Antholins Watling- street.	} 6   0
St. Austins at the Old Change.	} 0   6

St. Bartholomew the Great.	} 10   0
St. Bartholomew the Less.	} 0   8
St. Bridget near Fleet- street.	} 11   8
St. Bennet Pauls Wharf.	10   0

Mo.E.

St. Botolph without  
Aldersgate. } 10 0

At the Charter House } 10 3

St. Christopher near the  
Exchange. } 6 6

St. Clements Danes }  
without Temple-B. } 10 3 8

St. Dionis Black Church }  
in Lieme-street. } 8 5

St. Dunstons in the  
West, Fleet-street. } 7 3

St. Dunstan at Stepny. } 11 3

St.



M. E.

St. Edmund the King } 11 7  
in Lumbard street.

B. of Ely's House in } 10 3  
Holbourn.

French Church 10 3

St. Giles in the Fields 10 3

Chap. of Ease to St. Giles's 11 3

Grays Inn. 11 5

St. Gregory by St. Pauls. 6 0

St. Helen near Bishops- } 9 4  
Gate.

G 3

At

M.E.

At St. James Chappel 6.10.4

St. James Clerkenwel 100

S. James Westminster 103

St. Katherine near the } 110  
Tower

Kings-Street in } Sum. 104

Golden Square. } Win. 113

St. Lawrence Jewry } 118  
near Guild-hall.

Lincolns Inn. 115

At the B. of Londons house. 103

St.

## M. E.

St. Martin Ludgate	11	3
St. Martins in the Fields	6	5
St. Mary Le Bow in Cheap.	8	5
St. Mary Woolnoth in Lumbardstreet	3	11 0
Oxington Chapple	9	3

St. Peters in Cornhil	11	4
St. Peters Poor in Breadst.	10	3
St. Peters Westminster	6	10 4
St. Pauls Cov. Gard.	6, 11	3

St. Swithin at Lond <sup>o</sup> nstone	11	4
Holy Sepulchres Parish	2	6 3
without Newgate	5	
Somer.		

M. E.

Somerset House in the	}	7. 10	3
Strand for the			
Church of England			

At the Temple in Fleet-street.	8	4
— In Term time	7	4
— On Holy Days.	9	3
Trinity Chappel		
At Whitehal Chappel	6. 10	4

There

Therefore what great Blessings do we lose, by neglecting to come to the publick Prayers of the Church. We have time for every thing else, and shall we not find time for this great concern of our Souls : For with what confidence can we expect a Blessing from our Heavenly Father

Church of England. 85

Father without asking it,  
and what an ungrateful  
thing it is to receive  
Blessings at God's hand  
daily, and not as daily to  
acknowledge and give  
him thanks for it in pub-  
lick every day as well as  
in private? For by the  
publick we let the World  
see we are not ashamed of  
our Religion; for *S. Paul*  
saith,

*saith, be careful for nothing  
but in every thing by pray-  
er and supplication with  
thanksgiving, let your re-  
quest be made known unto  
God, Phil. 4. 6.*

And that we may do it  
then with chearfulness  
and readines of heart  
(which makes all our  
service the better accept-  
ed) I will put you in  
mind

Church of England. 87

mind of the Kingly Prophets delight in this kind of service, who was able to say, *Every day will I give thanks unto thee, and praise thy Name for ever and ever.* Ps. 145. 1. and in Psal. 55. 18. he says, *In the Evening and Morning, and at Noon day will I pray, and that instantly, and he shall hear my voice.*

A



A Prayer to be used before  
reading the Holy Bible.

**O** Lord whose word is  
a two edged Sword,  
to cut down all things that  
shall rise up against the  
same, bless me, I beseech  
thee in the reading of this  
thy Holy and Heavenly  
Word, prepare me with  
reverence to read it, en-  
lighten

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*lighten my understanding  
to understand it, work in  
me, true obedience to sub-  
mit my self unto it that  
I may lay it up in the  
Closet of my heart, and  
bring it forth in my  
Life and Conversation.  
Through Jesus Christ our  
Lord and only Saviour,  
Amen.*

F I N I S.

*Some Books Printed for, and  
Sold by Sam. Keble, at the  
Turks-Head in Fleet-street.*

**A** Weeks Preparation to-  
wards a worthy Recei-  
ving of the Lord's Supper.

Preparation to a Holy  
Life ; by the Author of the  
Weeks Preparation.

*Epicleti Enchiridion* made  
*English*, in a Poetical Para-  
phrase; by *Ellis Walker* of  
*London Derry*.

The New Youths Beha-  
viour, containing his Duty  
to God; and Decency in his  
Conversation towards Men.

The worth of a Penny, or  
a Caution to keep Money.

A Collection of private Forms of Prayers out of the Common-Prayer Book, for morning, noon and night, and other special occasions; by the Author of the Weeks Preparation to the Sacrament: together with the Holy Feasts and Fasts of the Church of *England*, explained, and the reasons why they are Yearly Celebrated.

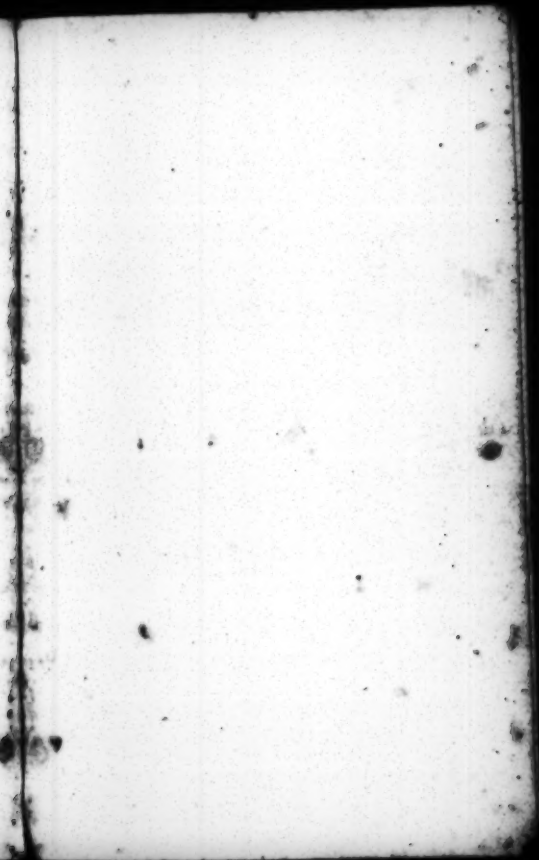
A Table to all the Epistles and Gospels in the Book of Common-Prayer.

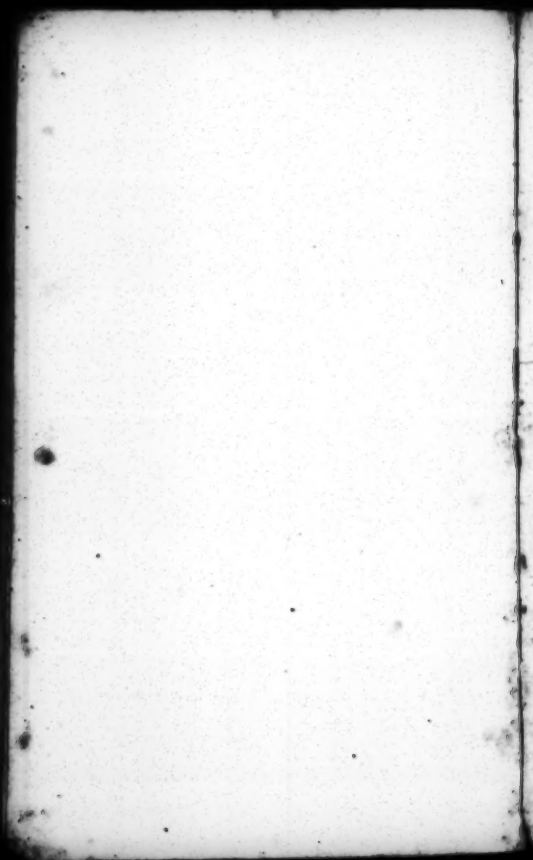
Christian supports under the Terrors of Death.

An Explanation of the Terms, Order, Usefulness of the Liturgy of the Church of *England*, by way of Question and Answer.











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